

# COMMUNITY SERVICE NEWS

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## PHILOSOPHY OF COMMUNITY

### THE ESSENCE OF COMMUNITY

Today three social orders are struggling for world supremacy. One of these is democracy, one is communist dictatorship, and the third is special privilege. If each of these systems should stand and be judged by itself, pure and unadulterated, men would have no trouble in choosing, and I have no doubt that they would choose democracy.

But seldom is the choice a simple one. Special privilege, seeking to preserve itself, hides under any promising banner. Today it hides under the banner of democracy, which formerly it despised and opposed.

In a few days Italy will have a national election. If the choice were between a communist dictatorship on the one hand, and on the other hand a democratic society of fair play and equal opportunity, there would be no question as to the outcome. However, on the side of "democracy," there is monopoly of land ownership which separates people into wealthy landlords and poverty-stricken serfs; there are class distinctions, separating people into the hereditary-privileged, rich aristocrats and the exploited proletariat; with the church winking at privilege and exploitation. Under such circumstances many simple exploited people can see only a choice between two evils, with resulting perplexity and confusion. The old evils are very real. Why not try the new?

Almost always communism is strongest where real community is weakest. International affairs may seem to call loudest for our attention, but in the long run the strength of our country will depend on the strength of the spirit of community among us.

A few years ago technological developments made tenant farmers largely unnecessary in Oklahoma and the surrounding regions. There was not enough friendly community spirit in the individual cases to work out problems of these no-longer-necessary tenants, and they were turned adrift. The resultant migrant farmers, the "Okies," drifted west and found lodging in Arizona and California, thus avoiding wholesale disaster.

Today the same process is under way in Georgia. Cotton growing is being mechanized or is given up in favor of year-round pasture lands for raising beef cattle. In either case sharecroppers or other tenants are no longer necessary to any large extent, and they are turned adrift in large numbers. Again there is not enough community spirit to work out the problems at home, case by case, through neighborly interest. But this time there is no nearby California for the displaced sharecroppers. They go to Atlanta or other cities where they are crowded, whole families in a small room, with resulting slum conditions as bad as those of prewar European cities. In this tragic social disorganization Henry Wallace and also the communists find many and ready followers, and are very active in cultivating them and in arousing class antagonism.

The lack of a pervading community spirit, which would have led people, case by case, to share each other's burdens during a difficult period of adjustment, may gradually result in a national political alignment with great class bitterness. Though several groups in Georgia are working with sincerity, intelligence, and foresight, as was not so much the case in Oklahoma, to remove the causes which would lead to such alignment, the heroic work of a few organizations cannot fully take the place of a pervading spirit of community. A wholesome society must be a product of a good social climate, which is the sum total of the attitudes of individuals. Each of us in his own community can contribute to that social climate, and the manner in which we do so contribute in our intimate social relations will determine the quality of community life. In the long run the job will not be done chiefly in the nation's capital, but in our home communities.

Recently we came across a sermon preached in Scotland seventy years ago which puts the issue so clearly that we reproduce the major part of it as the following article of this issue. The forecast which the preacher made for Europe has proved to be correct. Similar stresses now exist in parts of America. They similarly menace our national stability and our world leadership. They can be removed by the spirit of community.—Arthur E. Morgan.

George Reeves, in "Men Against the State" (Human Events Pamphlet No. 9), relates the community to world peace:

"If men summon the courage to halt the brutalization of men through warfare, there will be time and energy for constructive tasks. Among these are the re-establishment of a sense of community in men's lives. Based upon family and small group cooperation, the community movement not only promises more genuine security than present large-scale social-welfare schemes, but also foreshadows a more wholesome integration of the individual and society. Social psychologists point to the rootless, homeless character of modern man as one by-product of the world-war era. Man as builder has been transformed to man the destroyer. The 'mass' nature of our age, the curse of bigness, has largely destroyed man's will to choose, his responsibility for decision. Until he regains a sense of belonging to a group which requires his personal advice and assistance, he becomes the mere agent of whichever voice shouts the loudest. To regain his own voice, to become a responsible human being, man needs community.

"The small community also offers a chance to begin educational improvements at the roots. Habit patterns, making for war, are implanted at an early age in the young child. If habits of peace are to replace them, work must begin with the parents as well as with the child. The development of community-government projects as laboratories for the political education of parents and children has already been attempted in certain towns."

### THE ASSEMBLING OF OURSELVES TOGETHER

By JAMES NICOLL, Murroes, Forfarshire, Scotland (1879)

Man craves for and needs the company and cooperation of his fellow-men. In their savage as well as in their most civilized state, it may always be said of men with truth that their nature prompts and enables them to "assemble together."

The kinds of association that we see among men are extremely varied. As they advance into civilization they become divided into different sections. At first the members of a savage community are equally familiar, each with all the rest, for practically there is but one class; but, as the community develops, various classes arise; various trades and interests arise; and then we find that men begin to form among themselves, as it were, sub-associations. Different grades are evolved. The poor come to sympathize and associate with each other, and form a society by themselves; and, in like manner, the rich form their society, based, too, on mutual acquaintance and sympathy. And so it comes about that this very instinct of union, which at first leagued men together, at length, in effect, works disunion. Whole classes bind themselves together in opposition to other classes.

Do we not sometimes see something of this at the present day? The members of one class will toil for each other, will make sacrifices for each other, but, then, in so doing, they do not hesitate to avow that the interest of their particular class is paramount, and opposed to that of other classes. And so the instinct of association, which at first bound a community together, begins by and by to split it up and to subdivide it. Each man seeks to associate, not with his local neighbors, but with those who are like-minded or like-interested with himself. The learned seek to associate with the learned. They read the same books; they discuss the same questions; they converse through the same periodicals; and with them the multitude outside holds but little or no communication. The ignorant are most at home with the ignorant. They yield to the same prejudices; harbor the same superstition; are devoured by the same indifference; and they too become a class apart. It is the same with the rich; the same with the poor; the same with every well-marked difference of character and circumstance. All are seeking to obey a social impulse. All are seeking to "assemble themselves together": only, whereas at first they formed together but one compact mass, they come latterly to be cut up into separate and even hostile sections; and the danger which threatens every community which has reached a certain stage of development is, that that very power of association, which at first impelled men to union, may latterly impel them to separation and ruin.

Now, were this all that were to be said of man's social capacity, the result would be unsatisfactory beyond description. We should see only one invariable law of nature dominating all human action, namely, the

law of, first union, and then dissolution. We should see nations and communities first slowly building themselves up, and reaching a certain height of prosperity and strength, and then gradually, by natural necessity, becoming the prey to internal struggle and discord. We should see, first of all, a nation bound together by a vigorous sentiment of patriotism inspiring its different members, and then, ultimately, becoming the scene of dissensions and jealousies among its various classes, till at length, either by internal weakness or external violence, its place was taken from it on the earth.

And, in point of fact, this is what, not once or twice, but repeatedly, has been witnessed in the course of history. A rude tribe of warriors, hardy and self-denying, has "assembled itself together," and so laid the foundation of a future nation. It has advanced, and conquered, and become civilized, and formed a vast empire. It has subjugated every enemy, fulfilled every ambition, left no stone unturned to secure and perpetuate its greatness. And yet, why has it disappeared like a dream from the world? Why has it collapsed in the moment of its triumph, and, with steps swifter or slower, passed into oblivion? Because of the play of that very instinct of association which at first built up its fortunes and its strength. The various classes into which it had become divided came to think of themselves exclusively, and to forget the common weal. The soldier thought of himself only; the merchant of himself; the rich cared only for his pleasures and his privileges; the poor, no longer proud of simple independence, envied the wealth that was not theirs. The community became broken up into contending fragments. This is what has been seen in the past, and may possibly be repeated in the future. The social power, therefore—the capacity that enables men to "assemble themselves together"—would not of itself do great things for mankind. It would first bind men together into one community, and then, splitting them up in due course into various sections and hostile classes, it would impel them to work out each other's ruin, and procure their common downfall.

But this is not all that is to be said. The social instinct in human nature has been laid hold of by a mightier power than itself, viz., the power of religion. Religion addresses us not as members of an outward society, but simply as human beings. It bids us unite with each other, not as members of any particular community, or of one particular class, but as partakers of the same common nature. It speaks to us, not as rich men or poor men, or learned or ignorant, but simply as men having the same hopes and fears, the same human hearts, the same human sympathies. It discounts all the outward distinctions that separate to the eye one man from another man, and stripping them both bare, as beneath the gaze of God, says the same thing to each. It deals with a religion of experience, where all men are on a level, and where all men understand each other. It speaks of such things as conscience, guilt, pardon, the hope

of future bliss, peace and rest within. And it bids men as being equally interested in these things, as beings having an equal stake in them, band themselves together and form a union on that ground. As human beings it tells them they have common woes, common joys, common aspirations, common points of contact each with all the rest.

And hence religion, because it takes up this position, is the true bond that permanently binds together men as such. No other bond within the ken of human knowledge is there that can long hold men together. As we have seen, the mere social instinct in man, if it unites men at first, ultimately breaks up society into sections, and separates man from man. Take religion out of human affairs, and leave man to the ordinary play of natural forces, and then, however closely men may adhere to each other for a time, their disunion comes sooner or later, and their unsubstantial brotherhood is broken up and dissolved. The poor will rise against the rich; the rich will hate the poor; the many will tyrannize over the few; class will conspire against class; and universal disintegration and discord will be the issue. But the voice of religion comes to us, and, bidding us turn from those outer things that excite by turns our ambitions and our jealousies, speaks to us as the inheritors and partakers of one common nature. It opens up to us a sphere of union where disintegration and alienation need have no place. It appeals from the outer accidents of life to the inner essentials of being. That we have to deal with a just God, unto whom all secrets are open, all desires known; that we are hastening onward to the certain grave; that we bear within us the sense of responsibility for an earthly stewardship—with vague hopes that we can not always justify, and vague fears that we can not always still; that, in other words, we are more, far more, than the traders, and the merchants, and the scholars, the rich men or the poor men of outward appearance—*this* does religion seek to make the ground of a new and inexhaustible association. It seeks to bind us, to make us “assemble ourselves together” on the basis of our common humanity. It discloses to us a bond of union which can never be dissolved. If men, yielding to the social necessity implanted in their natures, associate on any narrower basis, in due time the association breaks up of its own accord, and disintegrates. But if they associate on the broad ground of their common human nature disclosed by religion—seeking to understand each other, seeking to sympathize with each other, seeking to correct and stimulate, and encourage and exhort each other—then, and then only, is their union a stable union, with no seeds of future disruption lying latent in its bosom.

And this precisely is the union among men which religion seeks to form and to foster. The Church is the associating of men together simply as men. Alone of all the organizations to which you can point, it is this. Its members are not united to it by reason of any sympathy based on similarity of external position. They are united to it, not as rich or poor, or learned or ignorant, but simply as the possessors of a common

human nature, of common human feelings, of common human sorrows, and joys, and hopes. Once within its pale, his riches drop from the rich man, his poverty from the poor, and each beholds the other as a brother soul, with common griefs and common aspirations. This is the kind of union which religion aspires to effect. It underlies and guarantees all the other associations which men can form and develop among themselves. It brings them all face to face with each other and with God, and proclaims that, despite minor differences and surface distinctions, all men are, at heart, brethren, in virtue of possessing a common nature and awaiting a like destiny.

Now, this being so, religion, as the name itself implies, is the supremely binding force in human affairs. The word *religion* simply means that which binds or ties together. Other bonds are temporary, other unions are sure to be broken up. But this bond, because it seizes on that in us which is common to us all, and is built upon our essential brotherhood, is the perpetual sweetener of human life, the perpetual restraint on human passions, the perpetual enlightener of human conscience, the perpetual encourager of human hope. Look, my friends, upon the most gigantic achievements which men have attained to by cooperation as workers, or statesmen, or conquerors, and you have no guarantee that these achievements, splendid as they seem, will long endure. The nation, which today seems strongest and most united, may, a century hence, be hastening to dissolution. The community, which today seems harmonious by reason of its industry and plenty, may, ere long, be in the throes of civil war—man flying at the throat of his brother man. We know that such things have happened, and what has happened once can occur again. But let men be united together—not by mere statecraft, not by peace and plenty only, not by industry only, but by that knowledge of each other's real and deepest wants, by genuine sympathy, by genuine participation in each other's interest and beneficence; not as citizens merely, but as human beings—in one word, by *religion*—let this be the union that cements and unifies a nation or a people and then, be the trials and difficulties and social struggles of that people what they may, there is a force among them that guarantees their stability, that will clear away misunderstandings, that will discredit violence and injustice, and stimulate mercy and helpfulness, as between individual and individual, and class and class. But, on the other hand, let the binding force of religion be absent from a community, let men forget to "assemble themselves together" as brethren; or let religion become a mere hollow form, without power, or love, or sympathy; let it be a thing of phrases and unintelligible dogmas, pretending to describe that which can not be known, and forgetting to look into the human heart which lies close at hand—forgetting to be simply truthful, and to deal with the soul's life as it actually exists—then, I say, let a nation's prosperity be what it may, the seeds of dissolution are there notwithstanding, slowly germinating, and

destined to bring forth in due time their terrible fruits. Men will not cease to "assemble themselves together"—to associate together in obedience to their social instinct—no, that is a law of their nature and can not be reversed—but, failing to unite in the bonds of religion, they will unite merely in those of class-selfishness, in those of reckless faction, in those of mutual antipathy, in those of estrangement and lawless greed. There are countries in Europe which at this moment are threatening to illustrate these words. They have abandoned, wholly or in part, the bond of sympathy as between man and man implied in the practice of real religion, and, having thus parted with that power which alone can restrain men's passions, and incline them to justice, and mercy, and truth, they are falling back on grim force, the stronger holding the weaker against its will; the weaker waiting in silent hope that its turn will come next. That is the union imposed by external force, and not the unity of inner life; and the whole teaching of past history is false, if such a state of matters be one that can long continue.

Such, then, is the bond which religion seeks to form between us. Such, in its widest sense, is the "assembling of ourselves together" which it contemplates. And it is that wide bond of sympathy, making each seek to understand the other, which is typified, and made in a sense visible, by our weekly assembling for public worship. The outer and visible thing which we do here does not end with itself; it is meant to symbolize a far wider and deeper, even if unseen, union subsisting between us as fellow-creatures accountable to the same Creator. And it is only when we remember what is behind, that we rightly understand the symbol. It is not real religion, merely coming together outwardly, and participating in the stated rites of worship. Such observances have no power of themselves to bind and consolidate the life of a community or a congregation. It is only when they are allied with heart-service—with the desire of learning truth and duty, of yielding obedience to the will of God, of being just, and true, and merciful to our neighbor—that they express a reality and become a badge of brotherhood between man and man. Nothing less than this can adequately fill up the sense of the apostle's words—"the assembling of ourselves together."

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"The social forces operating in a community have all had a past, and no community can be understood, let alone organized for any purpose whatsoever, unless the proposals are related to that past, unless they appear to fit into the ongoing social processes of the community . . . The marriage of theoretical and empirical research is of the essence in the further progress of our discipline, our science. They are two sides of the sam coin, each valueless without the other."—Edmund deS. Brunner, in *Rural Sociology*, June 1946 (from address at Rural Sociological Society meeting, Cleveland, March 1, 1946).

### THE SOURCES OF UNITY

Desirable as it is that people should live together in unity, the source and character of that unity are important.

On an isolated South Sea island the world may be so circumscribed that everyone has the same outlook and ideas. That would be the unity of insularity. When the Inquisition was dominant, as also under Nazi government, and today under Communist control, there was effort to achieve unity by coercion and indoctrination.

In the field of science a different kind of unity emerges. Free men, exploring the whole world of ideas in any field, and testing every assumption, gradually tend to a free and unimposed unity of understanding and belief. It is that kind of unity, sought in the spirit of good will and mutual understanding, which finally must be the basis of a stable and good society.

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### COMMUNITY AND HISTORY

"It is not enough to interpret Community in terms of the early Christian experiment, or to regard it merely as a means whereby the few who are called to its service can free their personalities from the paralysis of modern civilization. Still less satisfactory is the horrible notion rampant in some quarters that Community is justified if only because it provides conscientious objectors with a favorable environment wherein they can fulfill their condition of registration! However incomplete may be its present witness, however limited its existing sphere of influence, Community is an essential element in world revolution, or it is devoid of purpose and unrelated to history.

"Community is revolutionary, not only because it has brought a new technique into social activity, but because it contains within itself the germ of a new mode of civilization that will enable the creative potentialities of every man to find true, free and full expression. Thus it stands athwart the course of political history in sharp contrast to an industrial civilization that is destructive of all human personality. Where the Marxian is content to redecorate the old, decayed ruin, Community strives to build anew.

"To understand both the nature of that mode of civilization and the future development of Community it is necessary to look to the numerous cell groups that have already endeavored to establish microscopic examples of the new society. It is not an accident that the majority of these groups are developing in a rural environment, wrestling with the soil and seeking to master the skilled crafts."—George G. Ausden.

Even today many of those working for Community think of it as a novel development and are unaware of its deep roots in the past. No one can fully understand the significance of Community without the aid of anthropology.

### THOUGHTS ON COMMUNITY

Society should be an invitation to joy in living. Through the portals of birth come these new generations of little children, fresh, unspoiled, eager for the adventure of life. If we could welcome them with a social environment that would condition them to love of beauty, comradeship, and creative work, the cultural evolution of the planet would move swiftly to undreamed heights of happiness.—A. Eustace Haydn.

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Every great change in human condition brings disintegration, and in adjusting to the new order there usually has been vast tragedy and waste. The transition from the keeping of herds to the tilling of the soil was such a case. We get a picture of the change in the Old Testament. Dignity, honesty, and fine character were the traits of the herdsmen, followers of Yahweh. The evil tillers of the soil brought in private ownership of land, mortgages, and usury. They served Baal. In the Biblical story it is the evil tiller of the soil, Cain, who killed the good herdsman, Abel.

Yet the road was not backward to herding, but forward to a purification and stabilization of agriculture. Modern technology has caused all the evils ascribed to it, but the way out is forward to a mastery of its processes, not backward to primitive craftsmanship and a twelve-hour day. If we see clearly we can make technology serve the good life. Otherwise long periods of grief are ahead—Arthur E. Morgan.

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In this post-war period social workers must give serious attention to the nurture of the smaller units of society—the family, the purposive group, and the neighborhood. Our thinking must be microcosmic as well as macrocosmic. Concern for large-scale affairs on the regional, national and international levels by individuals and groups cannot be vital and lasting unless it is based on active participation in local problems and on meaningful relationships among the various groups in the neighborhood. If people are apathetic and are not closely related to one another on the local level, it is well-nigh impossible to have a dynamic democracy on the broader scene.—Clyde E. Murray, Headworker, Union Settlement, New York City.

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Real community is made up of neighborhoods in which men work and play and eat and sleep and "grow" families as dependent on the fertility of the soil as any newly planted crop; neighborhoods are best served by balanced agriculture and industry, equitable marketing, beautiful architecture and skilled town planning; the achievement of these things is dependent on our understanding of the dynamic nature of history. And history is an aspect of the will of God.—Donald Port, in *The Coracle*, December, 1947.

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## EDUCATION FOR COMMUNITY

*News and Information  
on Residential Adult Education and the People's College*  
Edited by GRISCOM and JANE MORGAN

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### COMPREHENDING THE COMMUNITY

Educational bridges, many of them, are needed to connect the insular school with the community mainland. But before such bridges are utilized, constructed, or even designed, the educational worker must become acquainted with that mainland topography. He must know its underlying strata, its basic patterns, its essential structure, its operating processes, its stresses, strains and problems, its organized institutions, and its major agencies. He must gain intelligent perspective upon community life as a whole, seeing it as a structural and functional unity possessing internal organization and meaning. Until this fundamental orientation is secured, ambitious builders of pedagogic bridges will lack both direction and skill; their labors, however devoted, will achieve at best only partial success. Adequate community analysis is always essential to community understanding and activity.

#### SUBSTANCE OF LIFE

No child can escape his community. He may not like his parents, or the neighbors or the ways of the world. He may groan under the processes of living, and wish he were dead. But he goes on living, and he goes on living in the community. The life of the community flows about him, foul or pure: he swims in it, drinks it, goes to sleep in it, and wakes to the new day to find it still about him. He belongs to it: it nourishes him, or starves him, or poisons him: it gives him the substance of his life. And in the long run it takes toll of him, and all he is.—Joseph K. Hart, *Adult Education*.

#### FIRST IN THE DRAMA

First and foremost in the drama of education is the social scene in which it is enacted. The school is in the midst of all the elements of this scene—the soil and climate; the land, the streams, minerals and timber; the people, black and white; their homes, farms, factories, shops and roads; their work and play; their houses and gardens; their food and clothing, their amusements and folkways; their government; their problems of disease and crime; their poverty, their wealth; their vanishing natural resources; their economic uncertainty; their insecurity of position or place; their joys and sorrows; their children, and anxieties for the future.—from *Social and Economic Conditions in Alabama and Their Implications for Education* (Montgomery, Alabama Education Assn., '37).

#### INSEPARABLE FACTORS

American schools are beginning to concern themselves with the latent resources of education for democracy in the community. Their leaders

are seeking to understand local cultures which influence individuals, school, family, church, and the like, and consequently contribute to distinctive patterns of community life. Such educators are employing a principle originally set forth by William James: that person and community are poles of *one* social process. If individual and culture groups are inseparable factors in community life, they need to be related intelligently in order to assure the maximum of democratic advantages to all parties involved.—Stewart G. Cole, *Intercultural Education*.

#### EXAMINATION OF SOCIETY

It is clear that any group, charged with the task of shaping educational theory or practice for any people, should begin with an examination of the society to be served—its natural surroundings, its major trends and tensions, its controlling ideals, values, and interests.—George S. Counts.

(The preceding five selections are quoted, with titles, from *School and Community*, by Edward G. Olsen (New York, Prentice-Hall, 1946).

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#### SCHOOLS AND THE COMMUNITY

If we really desire the schools to train for democratic citizenship, the community and its problems must be brought frankly and honestly into the school. Far too often school boards, school administrations, and even the citizens themselves, have viewed the school as an idyllic spot, to be kept as clean and free from contact with "sordid" community problems as the marble halls of the school are kept free of dust. It is impossible to raise an effective generation of young democrats in an atmosphere of illusion. When we speak of dynamic democracy we mean a democracy which deals with such different issues as the race problem, labor, housing, community planning, crime, garbage, and disease. Young people should learn how to deal with these problems in a democratic way. They should be direct observants of the struggle of their elders with these problems, and they should themselves actively participate in the solution of such problems.—Bryn J. Hovde, "Education for a Dynamic Democracy."

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#### CULTURAL TRANSMISSION

The character of the coming generation depends primarily on early impressions received from family and community. This counts for more than economic status or educational opportunity. Breakdown of family and community cannot be made up for by any amount of welfare work or increase of standard of living.

What environment could be more unhappy than that of the displaced families of Europe? Yet we read in *Family Life* for February, 1948: "Juvenile delinquency is almost unknown among the children of displaced persons in Germany," says Mme. Wanda W. Grabinska, first woman judge in Poland, who is now visiting the United States. She attributes this to the fact that these parents live close to their children, keep a watchful eye on them, and make them feel that "the family is everything."

### GIVE YOUNG PEOPLE A CHANCE

Failure to replace leadership by building up understudies is fatal to small communities. Too often older people refuse to give way to youthful leadership anxious to work for the betterment of the community. The Federation of Agriculture must be concerned with price floors and price ceilings, but it must also concern itself with other than economic factors causing young people to leave the farm.

The only university students who want to go back to the farm are those who have Dr. Arthur Morgan's concept of the small community as the cell of society. "We must arrange for some shuffle of students back and forth between rural and urban schools. Urban youth must get experience with hard manual work."

"Education today trains students for college, not for life. Students have a non-functional school experience, directed to educating the mind, not the whole man. From this type of education students develop intellectual but not emotional discipline. Some values have been side-stepped in the schoolroom by deliberate worship of scientific and pedagogical objectivity."

The social responsibility of the teacher must be redefined to ensure that moral adequacy and emotional maturity are adopted as necessary prerequisites to entering the teaching profession. "If we can re-orient education to come to grips with the elemental problems that people must face in everyday life, it will make a whale of a lot of difference."

"The church is of vital importance in many communities, but in some it is weak, negative and non-functional in terms of young people's present needs." Seminaries prepare every clergyman to meet the demands of a large urban pulpit, instead of the demands of a small community.—C. E. Hendry, University of Toronto School of Social Work, as reported in *The Rural Cooperator*.

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### FOLK SCHOOLS

We have received notice of two folk schools having short terms this spring, one held while this issue of *Community Service News* is being prepared. From Glen Coffield at Eagle Creek, Oregon, comes this notice of the frontier, neighborhood Grundtvig Folk School, April 5 to May 15:

"The Grundtvig Folk School is a new venture, set up to study and perpetuate the methods by which people in small communities may arrive by cooperation at such goals as economic security, adequate recreational facilities, and ■ thriving culture.

*"How Does It Work?* The small organic society depends for its operation upon most of the involved people's having a fair knowledge and understanding of the fundamental principles of its existence. The educational method will consist of an informal gathering and sharing of ideas

and skills, for a functional purpose—not a competitive testing, nor grading of accomplishment.

*"What Does It Have to Offer?* That education is most efficient in which principles are applied with shared joy for the good of all. The specific studies which have been outlined for the spring term of the Grundtvig Folk School have been chosen for their usefulness in continuing the life of the school, and for the immediate benefit that can result for the Grundtvig community. They include: 1. The History of the Folk School. 2. The Theory of Informal Functional Education. 3. The Present Economic Pattern of the Grundtvig Vicinity. 4. The Small Society in Modern Civilization. 5. Indian Legend and Culture of the Mount Hood Area. 6. Experimental Cooking for Economy and Pleasure. 7. The Art of Making Furniture. 8. The Principles of Art and Design. 9. The History of American Architecture. 10. Early and Contemporary Folk Drama. 11. The Use of Folk Material in Modern Poetry. 12. Square Dance Calling and Folk Dance Leadership. 13. The Folk Song as Literature and as Music. 14. Planning Session for the Grundtvig Folk School. 15. Bible Study and Its Relation to the Folk Movement.

"A day's schedule at the school will include chores, study classes, work project, study, forum, and recreation.

*"Facilities:* The school will have primitive living conditions for as many as are likely to attend. There is a slab-house with Swedish bunks in the attic. Lighting, as yet, is by gasoline lanterns, candles, and flash-lights. There is fresh spring water to drink. Warm showers will be installed. There is an adequate kitchen and dining room, but outdoor plumbing. There are plenty of raw materials for building purposes, and all facilities may be improved. There will be a workshop, room for study, and a solid floor for square dancing. The equipment is rugged but promising.

*"What Will the Student Need?* The cost will be five dollars a week, or thirty dollars for the six weeks. This will cover food and other minor expenses. We will have bunks, but insufficient covering. The student should bring his own bedding, blankets or sleeping bag. Musical instruments are welcome. Be prepared for rain, or work, and bring some comfortable old shoes.

"To get to the Grundtvig Folk School, go to Sandy, Oregon, and then to Shorty's Corner, two miles beyond Sandy on the Hood Loop highway, and inquire for Camp Grundtvig, nine miles beyond. Address: Box 218a, Route 1, Eagle Creek, Oregon."

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Danebod Folk School, at Tyler, Minnesota, opened its doors again for a spring session of "Rural Life School," from March 15 to 20. The program, planned for men and women, centered about values, problems of our society, home, soil, cooperatives, etc.

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DECENTRALIZATION

*Edited by RALPH TEMPLIN*

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ONE FOOT ON THE LAND IN WISCONSIN

Kenosha, in the southeast corner of Wisconsin, is about 40 miles south of Milwaukee. A force of men is busy hauling automobile bodies from a body plant in Milwaukee to the Nash motor plant at Kenosha. They make two trips a day along highway 41. The men lived in cramped apartments, near railroad yards—anywhere they could find something to rent—unless they lived with relatives.

On their trips back and forth the men saw places where they would like to live. They talked it over. The result, as described in the *Milwaukee Journal* for March 14, 1948, is a cooperative community project. The men have bought 240 acres of land about 10 miles north of Kenosha on their route. Here thirty of them plan to build their homes, farm their land, operate a restaurant and a gas station, and service their trucks and those of the neighbors. Half of the men were raised on farms. Among them are carpenters, electricians, plumbers and mechanics. They own a truck and trailer for hauling building material.

This seems like a "natural" so far as conditions for a cooperative community are concerned. How it works out will depend on the personalities, temperaments and family and social backgrounds of the men and their wives. They will find that a real community is more than an economic arrangement. It is a thing of the spirit. The prospect for long-time success might be increased if these men and their wives should make an orderly continuous habit of weekly evenings to find out about the nature of community, what is involved in making a community realize its possibilities, and how to become good community members. There are well qualified leaders for such a study group within an hour of their community.

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"What is called the 'growth' of the metropolis is in fact the constant recruitment of a proletariat, capable of accommodating itself to an environment without adequate natural or cultural resources: people who do without pure air, who do without sound sleep, who do without a cheerful garden or playing space, who do without the very sight of the sky and the sunlight, who do without free motion, spontaneous play, or a robust sexual life. The so-called blighted areas of the metropolis are essentially '*do without*' areas. If you wish the sight of urban beauty while living in these areas, you must ride in a bus a couple of miles: if you wish a touch of nature, you must travel in a crowded train to the outskirts of the city. Lacking the means to get out, you succumb: chronic starvation produces lack of appetite. Eventually, you may live and die without even recognizing the loss."—Lewis Mumford, *The Culture of Cities* (Harcourt Brace, 1918), p. 249.

### WHY LEAVE CITIES?

"The trend of modern living points definitely in one direction—away from congested city areas . . .

"Two factors must be considered in examining these questions.

"One is the civic disease called 'urban blight' which accompanies the decentralization of urban population and business. Improvement in transportation has enabled escape for many from the less wholesome phases of life in crowded, deteriorating districts in cities which have grown without plan. At the same time there has been an increasing shift of commerce and industry to new locations.

"The other factor is the homesteading instinct. Land is the key to freedom, the outlet for labor and the visible symbol of wealth. From the earliest days, the conditions and attitudes resulting from pioneer settlement have permeated our economic and political thinking.

"The hardships of living on the farm have disappeared with the coming of utilities and rural electrification. Improved highways and improved rural schools have aided in bettering living conditions for the entire family. Furthermore, specialized agriculture and horticulture have enabled people to make farming a part-time activity, supplementing their other income and cutting down their expenses by raising truck, dairy and poultry products.

"In the second place, the growing decentralization of industry is creating greater opportunities for industrial employment near at hand in rural or suburban areas. Shorter working hours make it possible for the average worker to earn his living and yet have time for agricultural sidelines. He can do a better job on his garden and grounds. He can raise chickens and have a cow. The surplus of his vegetables, milk and eggs can be sold, thus supplementing his regular income from factory work. At the same time the expansion of pension and social security programs and early retirement age has encouraged the trek to the country by those who want to spend the remaining years of their life in pleasant surroundings and amid activities they prefer.

"Finally, it may be noted that actual surveys among returning service men have shown an impressive preference for this type of homestead." —Robert J. Allen, *Tomorrow's Town*, Summer Issue, 1946.

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### WHO PAYS TRAFFIC COST?

The cost of traffic congestion in New York City to merchants alone is one million dollars a day, according to "Civic Planning and Traffic," *Providence News and Views*. But A. J. Bone, M.I.T. professor of highway engineering, is quoted as saying that a survey made in downtown Boston shows that the motorist shares the cost to the tune of a 50% increase in gasoline consumed and in more than doubling the time required for his trip. The article adds, "There are other costs too, but they're not so easily measured."

## DECENTRALIST ENTICEMENT

"The decentralist movement should not 'foster' small business. I doubt if it can foster small business, any more than the WPA could foster rugged-individualism.

"But we can and we must promote the stories of successful small businesses already in existence . . . and spread the gospel of the ideas that brought them into being. We can and we must research and research and research the technological jungle to find those paths that will lead the human race to economic democracy through decentralized living.

"I say flat-footedly that people cannot be *driven from* cities. But people can be *enticed from* cities. Right there is an application of the pioneering instinct. City living and centralization was, on the whole, no more than another pioneering phase in the evolution of Man. Nobody had to be driven into a city. People were enticed into cities . . . by higher wages, by a variety of excitements, by electric lights and tall buildings and steam heat, and waiters who bowed from the hips.

"Our job then is to entice them out again. Show them that there's something a whole lot better out on the farms, in the 16,000 villages, in the leg-room where small business ideas can grow like rabbits."—Rep. Wright Patman, "A Legislator Looks at Small Business," *Free America*, Summer-Autumn, 1946.

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The physical drain, the emotional defeat, of these cramped quarters, these dingy streets, the tear and noise of transit—these are but the most obvious results of megalopolitan growth: many of them cast a shadow upon the prosperous and the successful as well as upon the submerged members of the proletariat. For what the metropolis gives with one hand, it takes back with the other: one climbs its golden tree with such difficulty that, even if one succeeds in plucking the fruit, one can no longer enjoy it: the most successful of megalopolitans, wishing for life in his limbs, must take refuge in a country estate, or forego its advantages for Florida, Africa, the Riviera.—Lewis Mumford, *The Culture of Cities*.

Industrialism, commerce and the services are on the increase. That need not mean more rented apartments or crowded urban living. There must be a place for the family: "property, space, light, air, living and making a living." Can modern progress and family well-being stand together? Yes. It must be so and therefore it can be so. We follow the advice of our Bishops: "This reversal, without depriving men of the benefits of industrial progress, would reinstate them as independent home owners in rural communities."—from *Land and Home*, June, 1945.

Before you start your summer travels, plan to become ■ member of the Community Travelers Exchange, to get acquainted with other community-minded people. Apply to Community Service, Inc.

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## ECONOMICS AND COMMUNITY INDUSTRIAL CENTRALIZATION

There are large and varied fields for small industries in America, but to keep those possibilities open will require changes of public policy to remove any arbitrary advantages of concentration, and also to take into account human and civic as well as economic values of decentralized industry. Concentration of industrial ownership may go along with decentralized location of branch manufacturing plants. In some industries today the workers live in decentralized factory towns while the owners live in preferred residence areas, perhaps in other states. Such conditions tend strongly to class stratification and lack of mutual understanding. The existence of many independent small industrial units, where centralized ownership is not inherently better, adds strength to a nation's life.

The following, extracted from a statement made by Commissioner R. E. Freer of the Federal Trade Commission before a Congressional committee indicates a present trend. Here, as elsewhere, war is a destroyer of democracy.

"The facts of record demonstrate that our economy has been evolving in a manner that increasingly contradicts the economic foundations of our institutions and the basic assumptions of our antitrust laws . . . The factual diagnosis showing the relation of mergers to concentration is as complete and as exact as specialists in the field can make it and the choice is one between legislative action and continued frustration of our declared public policy against such mergers . . .

"The trend toward monopolistic concentration of economic power shown by many previous studies has been continuing at an accelerating pace since 1940 . . . More than 1,800 formerly independent manufacturing and mining concerns have been swallowed up through merger and acquisition since 1940. Their combined asset value was \$4.1 billion, or nearly 5 percent of the total asset value of all manufacturing concerns in 1943. Moreover, it was the larger corporations each having assets of over \$5 million (in many instances achieved through earlier acquisitions) that accounted for some three fourths of these recent 1,800 acquisitions; no less than 242 of these acquisitions were made by 18 large corporations.

"The war and the exigencies of national defense contributed powerfully to the trend of concentration by channeling government purchases and government financing of productive facilities predominantly into the hands of corporations which already occupied positions of dominance in their respective industries . . . Out of \$173 billion of government contract awards between June 1940 and September 1944, \$107 billion or 67 percent, went to only 100 of the more than 18,000 corporations receiving such awards . . . During the war 68 corporations had received two thirds of the \$1 billion appropriated by the government for research and devel-

opment purposes in industrial laboratories, and some two fifths of the whole amount went to the top ten corporations . . .

"The most recent information shows that the larger manufacturing corporations, those with assets of \$50 million or more each, increased their share of total assets from 42 percent in 1939 to 52 percent in 1943. Moreover, they enlarged their proportion of gross sales (and gross receipts from operation) from 32 percent of the total in 1939 to 42 percent in 1943. It may be noted that in 1943 there were only 234 manufacturing corporations in this group, representing only three tenths of one percent of the total number of all manufacturing corporations.

"An even more precipitous increase in concentration took place in the metal products industries—the field most vitally affected by the war. In these industries, corporations with \$50 million or more in assets increased their share of total assets from 49 percent in 1939 to 59 percent in 1943, and their proportion of gross sales from 38 percent to 51 percent.

"Of some \$13 billion awarded by the government for national defense between July 1940 and March 1941, about 45 percent was awarded to six closely related corporate groups and 80 percent was awarded to 62 companies or interrelated groups. In the light of what has come to pass it may not be amiss to recall the warnings of the Temporary National Economic Committee in that connection.

"In 1941, that Committee warned that 'It is quite conceivable that the democracies might obtain a military victory over the aggressors only to find themselves under the domination of economic authority far more concentrated and influential than that which existed prior to the war.' What another war would do to extend and entrench such domination by a few over the many needs no comment.

"The report of the Senate Small Business Committee, submitted in January 1946, contained the following:

"'One tenth of 1 percent of all the corporations owned 52 percent of the total corporate net income.

"'One tenth of 1 percent of all the corporations earned 50 percent of the total corporate net income.

"'Less than 4 percent of all the manufacturing corporations earned 84 percent of all the net profits of all manufacturing corporations.

"'More than 57 percent of the total value of manufactured products was produced under conditions where the four largest producers of each product turned out over 50 percent of the total United States output.

"'. . . Mergers and acquisitions are now sharply on the rise. More mergers and acquisitions in the manufacturing and mining industries took place in 1946 than in any of the previous 15 years . . .

"It appears that the years of greatest business activity and high price levels are the years of the greatest number of mergers.

"It is certainly more than a coincidence that the stock market crash of 1929 which heralded the onset of the great depression was preceded

by a great wave of corporate mergers and a wild speculation in their securities. Today speculation in the future of merged concerns, supported by war-swollen profits, is again operating as one of the important causes of the present upward trend in merger activity . . . .

"The contrast between the rapid evolution of economic concentration of power and the feebleness and slowness with which effective legal remedies have been and are being applied is most striking. It is sufficient to call in question the reality of our faith in the validity of the competition presupposed by the free enterprise competitive system. . . .

"We enter the era of atomic energy with the military, social and scientific facts all indicating the benefits of decentralization, but facing the prospect of a continued economic pressure tending toward more and more centralization."

It is interesting to note that most mergers take place in prosperous times, when the smaller firms are making good profits, and not because of depression and financial distress; and that a period of rapid mergers in times of prosperity is followed by depression, and losses on the part of the merged concerns. The inference is that merging often is a process of financial manipulation, rather than an inherent financial necessity, and that its results are not always profitable, even to the merged concerns. Public policy might reduce industrial concentration insofar as it is a process of economic manipulation.

The trend toward industrial concentration is changing both the physical attitude and the mental temper of America.

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#### "THE PARTICIPATION OF THE MANY"

"The displacement of the small businessman by the huge corporation, with its myriad of employees, its absentee ownership and its financial control, presents a grave danger to our democracy. The social loss is tremendous, and there is no economic gain. Their very size is a drawback to them. Men fitted to manage such mammoth concerns are extremely rare.

"Control by the few, exerted by the giants in the corporate field, is paralyzing individual initiative, impairing creative power and lessening human happiness. Confidence in our future cannot be restored until the faculties of the unknown have been released and the doors of opportunity reopened. The true prosperity of the past came not from big business, but from the resourcefulness and courage of small men, and only by the participation of the many in the responsibilities and determinations of business can Americans secure the moral and intellectual development which is essential to the maintenance of liberty. . . . .

"The chain store, by furthering the concentration of wealth and power, and by promoting absentee ownership, is thwarting American ideals, making impossible equality of opportunity . . . sapping the resources, the vigor and the hope of smaller towns."—Louis D. Brandeis.

### GLIMPSES OF RURAL AMERICA

And if anyone has a doubt of the soundness of the American people, let him shake the dust of the great cities off his feet and get out into the country and the small towns, for there he will find the roots of America growing as steadily as ever in the past.—Lord Halifax, on retiring as British Ambassador; from the *London Telegraph and Post*.

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Juhl, Michigan, which was settled by Danish people about 50 years ago, has a community hall used by all groups on a non-profit basis since it was built by everyone "pitching in" their time and money. Lodges, women's clubs, the Farm Bureau, youth groups own \$10 shares in this cooperative community enterprise.—from the *Michigan Community News*

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Mosinee, Wisconsin, a village of 1200 people, has a very interesting winter skating group, which goes from town to town during the winter putting on exhibitions. I saw them at Wild Rose, Wisconsin, a village of perhaps 500 people, and there were 2000 people attending. Wild Rose is going to do the same next year.—H. H. Ferris, Hancock, Wisconsin.

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"It would be interesting for you who have a community consciousness to come here and see what is happening. The individualistic Puerto Rican who is accustomed to serfdom has no community consciousness, and there simply are no communities in Puerto Rico in the ordinary sense. However, we are forging one, though the iron is often seemingly cold. There is a store, a school, a public health center, a community center, a playground, child feeding stations, needlework and rug making center. We are putting up latrines, a public health measure. We are teaching the boys 4-H Club work. And now we have a chapel. It is an adventure in socio-economic and spiritual rehabilitation that goes to the foundation of society and the roots of character."—from a letter to Grant Stoltzfus from Dr. Amstutz, of the Brethren Service Committee unit in Puerto Rico.

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Another glimpse I have had into community life, this time a truer, and more unified kind, was in the little village of Van, Pennsylvania, where my grandmother lives. Clothes are passed around from one family to another, families go into partnership on owning an animal, or a piece of farm machinery, sick persons and their families receive aid from neighbors, older children watch younger ones across the busy highway, picnics are held each spring, sponsored either by the community church, or by the Gas Co. which employs a number of the men. Everyone is invited to these affairs.

Here, too, one incident stands as a symbol of the spirit of the community. The county supervisor of schools, who lives in Van, had a large potato field which he had to have dug and picked by the beginning of the school term. The weather kept him from it so long that the whole community, from the toddlers to the aged, volunteered to help him. The whole affair was turned into a celebration when it was completed, and everyone had a good time.—from a student's paper.

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A present-day utopian community, West Pubnico, Nova Scotia, is described by John Durant in the April 19, 1948, *Saturday Evening Post*; a community in which there is no crime, no poverty, no illiteracy; no tenancy, for all the 240 homes are occupied by their owners; no lawsuits, divorces, or family jealousies; no mayor or town council, and no class distinction. Descendants of the Acadians, these 1472 French Canadians, all of whom bear one of five family names, have maintained a community in the same spot for almost 200 years.

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"At Fryeburg, Maine, on May 19, 1825, the centenary of a very minor military episode was celebrated. A local celebrity, Charles Stewart Daveis, was the orator of the day. After recounting at length the details of the fight and the heroism of its participants, he continued by delivering what made in print a thirty-page essay of very high quality on the nature of popular government. And, Dr. Blau reminds us 'this occurred in what was at that time ■ backwoods community, part of the frontier'." —*The Pleasures of Publishing*, Columbia University Press, January 13, '47.

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"Surviving from pre-Columbian times, Indians of the state of Oaxaca, Mexico, still maintain a sort of communal encouragement of the family, according to J. F. Iturribarria. When an individual marries, if neither he nor his family are in a position to build a new home, the members of the community contribute either in cash, materials, or services, to build the house and provide it with the necessary furnishings so that the newly married couple may have a proper start. Similar group-support is also made available when necessary at the time of births and deaths." —*Family Life*, December, 1946.

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Of the ten presidents of the American Association for the Advancement of Sciences serving from 1936 to 1945, eight were born in small towns in America, one in Sweden, and the tenth, born in Brooklyn, was the son of emigrants, probably from a small European community.

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"A large portion of the inhabitants of the United States live in small population centers . . . Practically nothing of a demographic nature, however, is known about this important segment of the population which resides in villages." —John C. Belcher, in *Rural Sociology*, September, 1946.

## COMMUNITY OVERSEAS

### AUSTRALIA

"This is a very conservative place and new-fangled ideas are regarded with considerable suspicion until proven by 50 years' experience. However, as is the case all over Australia, there seems to be a new awakening to the part the people themselves can play instead of simply leaving it all to the experts, from the governing of the country—so different in practice and election promises—right into the "grass roots" as David Lilienthal puts it, of local administration and local committees and organizations for recreation, social welfare and so on. The upshot is that numerous organizations—the Returned Soldiers, the Country Women's Association, Younger Set, and so on (nearly 30 in a town of less than 1000 and a shire of under 3000 adults) are actively making enquiries and forming committees to go into such matters as pre-school kindergartens, community hospital, community forest, library and craft center, consolidation of schools with free transport from outlying centers, surveys of postwar jobs and businesses and other needs. It is very stimulating and although progress is slow, interest and enthusiasm are becoming more widespread." Lydia Crawford, Nooroona, Holbrook, New South Wales.

The cityward drift in Australia was found by the Central Planning Authority of Victoria to be due chiefly to lack of economic opportunity—decline of gold mining, removal of industries to the cities, control of rural business by city firms, neglect of development of country resources, and old-time mining restrictions. Other causes given are lack of rural organization, dullness of country life, lack of urban conveniences, and isolation on large Australian farms.

"Throughout Australia community centers are springing into being. Some towns are almost entirely cooperative in South Australia where shops and hotels are cooperatively owned; in others there are children's free libraries. Some types of craftwork are cooperatively run. Much of the impetus for the growing community movement comes from the Country Women's Association."—*Scottish Home and Country*, April, 1946.

### FRANCE

"The story of the Marguisats Community at Annecy was told us by an ex-Maquis leader, J. LeVengle, who has managed to create a civic centre where Communists and Catholics go into joint action for popular culture and face their discord in friendly boldness."—Jacques Blondel, in *Community*.

### ENGLAND

"The outstanding feature of the final report of the New Towns Committee is its acute awareness that there is a world of difference between building a town and making an integrated community. The failures of many of the major attempts to rehouse town populations in the period between the two wars have been kept well in mind. But the Committee

has avoided falling over backward into the opposite error of assuming that housing can be turned into towns by the provision of those much debated buildings or institutions, 'community centers.' Indeed, they are only mentioned in the Report in a general way, and the Committee is hopeful, perhaps too hopeful, when it suggests that newcomers will 'quickly select associates sharing their diverse interests in religion, politics, social welfare, sports and games, study, gardening, and the arts and hobbies; and that the creation from the void of societies and clubs for all these things is an absorbing interest in itself.' Newcomers will in fact be greatly absorbed in getting their own houses arranged and their gardens under control. But in the matter of building up community life, new towns will have one immense initial advantage. Basic and axiomatic to the whole New Towns project is the intention that people who live in new towns shall also work in them. This will cut out that futile soul-destroying waste of time in wearying journeying to and from work, which is so implacable an enemy of the growth of neighborly activities.

"Far more difficult will be the task of stimulating interest and participation in local government. Although the dwellers in new towns will have votes, the councils to which they will be electing representatives have so minute a share in matters that affect their daily lives, that they can hardly be expected to take a lively interest in them. If democracy depends for its survival on the consciences of ordinary men telling them that it is a good principle and ought to be preserved, then the outlook is dim. Men's desire to come together and do things for themselves is rooted primarily in necessity. What happens when everything is provided, and provided very well, by a corporation which is not only efficient, but has its ear to the ground and knows in advance what people like and is prepared to sustain financial loss on social provisions? Is there not evidence available to show that lavish provision from above makes people grumbler, not doers? Will the desire for self-government survive amid this luscious tropical growth in which theatres, concert halls, libraries, museums, parks, gardens, playing-fields, and every provision the heart can wish, is provided without effort or cost by the beneficent providence in Whitehall?—*The Christian News-Letter*, London, Nov. 13, 1946.

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The English *Community Broadsheet* for Winter 1947-48 contains descriptions of more than fifty community projects in Great Britain, and lists about thirty others. The following is from the description of the "Highland Communities" movement:

"'Highland Communities' has been formed having as its object the reviving of the national life of Scotland by settling young people in depopulated areas in the Highlands.

"The scheme is, briefly, that at first one empty glen with an outlet to the sea will be acquired by gift or purchase, and by concentrating

mainly on farming ■ community almost self-supporting will be built up. Attention will be paid to forestry, sea-fishing, trout-farming, sheep-raising, weaving and other pursuits, and it is hoped that there will be a re-interest in and development of Scottish Art. Later, more communities will be organized in the same way.

"The idea is not new—it has been worked successfully in other countries. The founders are all ready to leave their present positions when the time is ripe, and will be the first settlers. Our most precious export in the last fifty years has been men, and if this flood can be directed to our own wildernesses, our country may yet survive. The pioneers now are those who stay in Scotland."

Highland Communities can be addressed at 181 Pitt Street, Glasgow, C.2 (we suggest enclosing \$5 as a contribution).

The address of the *Community Broadsheet* is Chancton, Dartnell Park, West Byfleet, Surrey, England; subscription \$1 per year. (Community Service, Inc., has on hand a few copies of this issue of the *Broadsheet* and of "Comradeship of Peace," the latest of a series under the same title issued by the same organization, describing reconstruction projects in Europe; the two publications may be ordered for 25c for the *Broadsheet* and 50c for "Comradeship of Peace.")

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In England the cooperative community movement continues, with numerous widely varying projects. Most have a religious quality. A note from "The Society of Brothers" is somewhat typical:

"There has been a steady growth in our community at the Wheathill Bruderhof in recent years. New people are continually joining, so that our present numbers are 90, including 32 children. The picture of a village community with farm, workshops, school and nursery, is becoming increasingly visible. Our educational and social work is growing, whereby all needy and seeking people, without distinction, receive a welcome. Our Brotherhood is being given the opportunity of acquiring another 195 acres, bordering on its 350 acres."—*Community Broadsheet*.

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In England there has been formed ■ National Association of Parish Councils to further the revitalizing of local government. Recently a conference of 2000 villagers gathered at the first conference of the Association. Pierre Dobbert, in the *National Municipal Review* for March, 1948, states:

"In Britain new social life is growing up in the villages. The parish councils are considered to be the very cells of democratic education and the interest of the young generation is being attracted to them. Beyond all political doctrines it is dawning upon all concerned that 'without local communal institutions a nation can give itself a free government but it has not the spirit of freedom.' So Alexis de Tocqueville said more than a hundred years ago, and it is just as true today."

## COMMUNITY ISSUES

### THE SIMPLE LIFE AND THE SIMPLE DEATH

Under this title *The Mennonite Community* for March, 1948, discusses the growing extravagance and barbaric ostentation of funerals. The following is quoted from this article:

"Death in this age has become too complicated, says a widely read journal. If not too complicated it has at least become rather expensive. The United States Department of Commerce states that in one year (1942) the cost of funerals and burials amounted to \$560,900,000. This sum was greater than the total payments by patients to hospitals and sanitaria in the same year. It was over three fourths of the total of all gifts and bequests to organized religion.

"A survey in several cities shows that in many cases over half of the deceased's estate (if under \$1000) went for funeral costs. A typical example was that of a laborer who earned less than twenty-five dollars a week while living but whose widow had to pay a funeral bill of \$900.

"Several reasons are given for the high cost of dying. Not the least, of course, is the charge for the undertaker's services. In John C. Gebhart's book *Funeral Costs* he makes the following statement: 'The average family is at the mercy of the undertaker. It can hardly, in decency, walk out and go to another undertaker if the price seems high. The result is that the family usually pays what is asked, regardless of the value of the merchandise or service received. If they are fortunate enough to get into the hands of a decent undertaker, the probability is that they will be fairly treated; but if they fall in with the unscrupulous type of undertaker, the price paid will be largely determined by the amount of money available and not by the value they receive.'

"In the *Embalmers Monthly* (undertaker's journal) of October, 1947, the editor encourages the sale of 'better funerals,' saying that many people are 'far undersold' and he thinks that good salesmanship by funeral directors will increase the sale of 'better funerals' by leaps and bounds."

"Facts such as the above have led many people to look for less expensive ways of burying their dead. They feel that there is some truth in the statement that 'The modern funeral has become an expensive and barbarous pageant' and that a community custom of simple burial would 'represent an advance in civilization.'

"In Kansas several Mennonite congregations have an organization which hires a casket-maker from its own number. The head of each family in the congregation is assessed \$2 per year to cover the costs, and where persons are unable to pay the congregation assumes the costs. Several thousand dollars are saved each year for the members and they are drawn together in love and Christian fellowship. An observer comments: 'This low cost service is possible merely because the people in

these congregations quietly work together, plan in advance how they are going to meet unexpected needs, and are satisfied with modest funeral service free from pomp and show."

The article also describes the work of the Burial Aid Society of Altona, Manitoba, and the Cooperative Mutual Benefit Association of Regina, Saskatchewan, which were described in *Community Service News* for January-February, 1946. An Altona Burial Aid Society funeral costs less than 10% of a usual workingman's funeral in America.

Here is a phase of our community living which is under our own control. It is not concerned with totalitarian government or with political manipulation. In most states the services of undertakers can be dispensed with as they are in the Burial Aid Society of Altona, if a church congregation should desire. If a part of the energy we consume in bemoaning corrupt government and business exploitation should be used in correcting that elaboration of barbarism, the modern funeral, the experience gained would teach us how to refine other phases of community life. A quality of human dignity would be added to our common life.

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#### ZONING PROBLEMS

The Oregon legislature has passed a law authorizing the establishment of County Planning Commissions. These would regulate zoning, and would prepare plans for physical and economic development in the county. The Governor's Committee on Rural Zoning estimated that 25 to 40 percent of future industrial development and 50 percent of residential building would be outside the cities. Ordinances establishing zoning and land use regulations must be subject to voters' approval.—*National Municipal Review*.

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Flint, Michigan, is struggling with the problem of its "fringe area." Fifty thousand people live outside, but tributary to the city, in 37 school districts, two cities, and one special district. Among various suggested methods for treating this area are annexation, incorporation of new cities, incorporation of villages, charter township, county reorganization, sale of services by the "core" city and a metropolitan district authority. The last is preferred by Arthur Bromage, professor of political science at the University of Michigan, as reported in the *National Municipal Review* for November, 1947.

Similar problems are arising in many American situations. They develop numerous issues, public and private. In the course of years there probably will emerge new forms of regional government for such cases. A clear recognition of the importance of primary group communities will be important to that development.

## MEETINGS AND CONFERENCES

April 4-6, Columbia, S. C., Seventh Annual Meeting, Southeastern Regional Association for Adult Education. Secy.: Miss Wil Lou Gray, Director of the South Carolina Opportunity School, Columbia.

April 19-20, Marietta College, Marietta, Ohio, Rural Church Workers Conference, directed by E. L. Kirkpatrick, of Marietta College.

April 16-17, Atlantic City, N. J., National Conference, Community Chests and Councils, Inc. Order reservations from Housing Bureau, 16 Central Pier, Atlantic City.

April 17-23, Atlantic City, National Conference of Social Work.

May 1-4, Washington, D. C., National Health Assembly, called by Federal Security Administrator, Oscar R. Ewing, in response to the President's request for recommendations on feasible national health goals for the next ten years. A community planning section will be one of 14 sections considering major phases of the nation's health problem.

May 15 to June 18, Pittsburgh, Pa., Third Annual Exhibition, Pennsylvania Guild of Craftsmen, Arts and Crafts Center, Fifth and Shady Avenues.

May 17-19, Essex House, Newark, New Jersey, National Citizens Conference on Planning, sponsored by the American Planning and Civic Association, 901 Union Trust Building, Washington 5, D. C.

June 15 to August 29, Grailville, Loveland, Ohio, eight sessions of the "Schools of Apostolate" for training Catholic women for life on the land. Address Miss Frances Dougherty, Grailville, Loveland, Ohio.

June 13-26, Mission House College, Plymouth, Wisconsin, National Cooperative School for Group Organization and Recreation, conducted by the Cooperative Society for Recreational Education and sponsored by the Cooperative League of U.S.A. Address Ellen Linson, Box 57, Greenbelt, Maryland.

Readers are asked to send information about meetings and conferences to be held between May 15 and October 1, for insertion in our next issue; deadline May 1.

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## WORK CAMP ON COMMUNITY LIVING

Ralph and Lila Templin, for fifteen years directors of a pioneering school in India, and later directors of the School of Living, Suffern, New York, are opening this summer their own "School of Community Living" near Yellow Springs, Ohio, with a twenty-day work camp July 11-30. The work camp will be held on Glen Homestead, a farm belonging to Antioch College, which the Templins have been getting ready for their training center.

Ralph Templin is a professor of sociology at Wilmington College, Quaker institution at Wilmington, Ohio, and a lecturer for Community Service, Inc. Lila Templin became known at the School of Living as a

teacher of practical household economics and introductory weaving.

The educational program at the work camp will be carried on through informal discussion, study and activities in the field of the small community and a decentralized way of living, field trips and field service in Glen Helen under Dr. Kenneth Hunt, Antioch College Director of the Glen, and study of Yellow Springs small businesses and community projects. The camp work periods will be devoted to "completing housing and other arrangements, homestead practices, and study and activity in the field of the small community and decentralist way of living." Recreation will include swimming at the Bryan State Park pool, hiking in Glen Helen's 940 acres of natural woodland, folk singing and dancing, and other self-made fun. The cost will be one dollar a day in cash, or more or less according to ability to pay or good will to help others. The actual cost will be perhaps three or four times as much. It is assumed that the balance will be made up by the value of work done during the working periods. Membership will be open to about five men and five women, the principal requirements being a responsible attitude toward life, the desire to discover a better way of living, and the spirit of open inquiry. For registration and information write Ralph Templin, Box 125, Yellow Springs, Ohio.

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Lowell E. Wright, Associate Director of Community Service, Inc., since September, 1946, is now Director of the Montgomery County District of the tri-county Health and Welfare Council with headquarters at Norristown, Pennsylvania.

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*Ralph Templin to Lecture in New Hampshire in June.* ..Ralph Templin will speak and lead a seminar at a rural ministers' conference at the University of New Hampshire, June 14-16; the conference is being planned under the direction of H. B. Stevens of the Extension Service, with the theme "Small Communities in Action." Dr. Templin will be able to meet engagements with other groups in New England, New York, or Pennsylvania, before or after these dates, if arrangements are made sufficiently in advance. Address correspondence to Community Service, Inc.

Dr. Templin will also speak at the Annual Assembly of the Kalamazoo District Conference of the Methodist Church at Crystal Springs, Michigan, August 1-8.

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There is opportunity for part-time or full-time outdoor work during the summer for a young couple in return for rental of a small two-room and bath cottage on a New York farm; preference is for a couple interested in, and possibly future participants in, a small cooperative retirement project; near Pawling, New York. For information write Clarinda Richards, Poughquag, New York.

## THE COMMUNITY TRAVELERS EXCHANGE

### *(Additional Members)*

Following is a list of members of the Community Travelers Exchange whose registrations arrived too late to be included in the directory in our January-February issue which launched the Exchange. (For the benefit of new subscribers, this issue may be secured from Community Service for 35c.)

Publication of the Exchange directory brought expressions of appreciation from several members who had been looking forward to its initiation. As stated in the previous issue, we urge members to keep us informed of trips taken using the directory, and to make suggestions for conduct of the Exchange.

**Evergreen, Colorado,** Paul E. Lappala, Rosedale Ranch. Ph: 013-J2. PP: carpenter and cabinet-maker. Ch: 2. 0 (2 to 4.). Ms. AR: U.S. 6, 40, 285; Colo. 74, 68, 73. Com.act.: None, need for community work.

**LaGrange, Georgia,** Erma V. Whittle, Dallas St. Community House. PP: Women's Physical Education Dir. for Callaway Mills Co. °. L. AR: U.S. 29. Com.act.: Callaway Education Assn.

**Cambridge City, Indiana,** Ernest and Martha Mills. (6 mi. west, 1 mi. north on New Lisbon road.) Ph: New Lisbon 14 on 7. PP: farmer. Ch: 1 (17 mo.). °. L. AR: U.S. 40, 36. Com.act: rebuilding Friends community; successful locker plant.

**Littleton, Mass.,** Leslie and Winnifred Barrett, Whitcomb Ave. Ph: Harvard 13, ring 11. PP: Directors, American Friends Service Committee. Ch: 2. 0 (several). Ms. S.R.A. AR: all routes leading to Boston. Special reservations necessary. Operate hostel and farm camp for high school age in summer.

**Johnson City, New York,** J. W. Walker, 34 Endicott Ave. PP: Farm Bur. Ins. Ch: 2. 0 (2—double bed; cots for children). Ms. L. S.R.A. AR: 17, 11, 12, 8. Com.act.: consumer co-op, Lions, Methodist church.

**Huntsville, Ohio,** James D. Wyker. Ph: 872342. PP: Education, Farm Bureau. Ch: 2 (adult). 0(1). Ms (breakfast). AR: U.S. 33, 68, 25, 30; Ohio 274, 117. Com.act.: 34 farm study groups; community-centered churches.

**Elk City, Okla.,** Dr. and Mrs. Donald S. Lehman, 223 N. Randall St. Ph: 1031. PP: physician on staff of community (co-op) hospital. Ch: 1 (15 mo.). 0 (2). Ms. AR: U.S. 66.

**West Chester, Penna.,** Martin C. Hughes, Jr., R.D. 3 Sugartown Rd. Ph: West Chester 678-R1. PP: Farm Bureau ins. agent. Ch: 2 (2 mo. and 2 yrs.). 0 (2 or more). Ms. L. AR: U.S. 30, 1, 202, 322. Com.act.: Tangy Homesteads.

**Falfurrias, Texas,** Pearl Taylor. Ph: 265W (office). PP: Home Demonstration Agent. 0 (sometimes, 1 or 2). Ms (occasionally). °. L. AR: U.S. 281 and State 285 connecting with U.S. 59 and 77. Com.act.: ranching, citrus, oil field—near Gulf of Mexico.

**Oconomowoc, Wis.,** Mr. and Mrs. L. E. Lushbough, 651 Anderson St. Ph: 578-J. PP: Exec. Secy. YMCA. Ch: 3 (adult). 0 (4). Ms (occasionally). °. L. AR: U.S. 16, 30; State 19, 67. Lake region.

## THE ROOTS OF SOCIETY

A cultivated apple tree is produced by grafting a bud or twig from a known variety onto a root. The grafted twig grows into a tree and produces fruit like that of the tree from which the bud or twig was taken. Until recently nurserymen have given almost their whole attention to the best varieties of fruit. Now they are discovering that there is as much difference in varieties of roots as in varieties of fruit. Some varieties of wild crabapples used for roots have root systems that are extremely vigorous in gathering food from the soil, in resisting drought and disease, and in supporting large crops of fruit. Other varieties have root systems that are weak in all these characteristics. Fruit tree breeders are discovering that it is as necessary to develop varieties with good root characteristics as it is to develop good varieties of fruit to graft onto the roots.

Throughout human history, and for a vast period of time before history began, small communities have been the roots of human society, whereas cities have been the fruits. It has been in the small communities that the traits of character have developed which have determined the qualities of cities, of government, of business, and of social life. The underlying culture of the small community becomes the controlling culture of the nation.

Yet in the consideration of social issues the small communities have been forgotten. Until these roots of society are developed, nurtured, refined and stabilized, the histories of cities and of nations will continue to follow the pattern of repeating curves of rise, climax, decline and near oblivion. The fruits of human association—cities and nations—will not permanently thrive unless the roots—the small communities—have vigorous, wholesome life.—Arthur E. Morgan.